

The Hong Kong Daily Press.

No. 5868

號八十六百三十五年

日五十二月二十年戊申

HONGKONG, MONDAY, 1ST FEBRUARY, 1875.

一年積
號一月初二英 港

PRICE \$2 PER MONTH

Arrivals.

January 30, MARCO POLO, German bk., 353, Jager, from Whampoa.
 January 30, AMY, British str., 614, Dreyer, Shanghai 27th Jan., General—Stems &c.
 January 30, RAJAH, British str., 353, W. Menzel, Swatow 29th January, General—HOP-HING.
 January 30, YUNG-CHING, Chinese str., 661, Gibson, Shanghai 26th January, General—C. M. S. Co.
 January 31, VALENTINE, French brig, 337, J. Goulois, Madras 26th January, Coal—CARLOWEY & Co.
 January 31, YASSO, Brit. str., 553, F. Ashton, Poole 28th January, Amoy 29th, and Swatow 30th, General—Doveray LAFRAIR & Co.
 January 31, YANTZEE, British steamer, 782, Corcoran, Whampoa 31st January, General—SIEZERS & Co.
 January 31, CHING-CHING, Chinese gun-boat, 30, Chon-wing-fai, Canton 31st January.

Departures.

January 30, FRIEDRICH, Aust. corvette for a cruise.
 January 30, ATLANTIC, for Vancouver Island.
 January 30, TANIA, str., for Yokohama.
 January 31, DOUGLAS, str., for East Coast.
 January 31, CHAMART, for Whampoa.
 January 31, VING, for Whampoa.
 January 31, AMAZONE, str., for Shanghai.
 January 31, AMOY, str., for Canton.
 January 31, YUNG-CHING, str., for Canton.
 January 31, MADAGASCAR, str., for Bangkok.
 January 31, TITANIA, for London.
 January 31, RAPID, for Bangkok.

Clearances.

AT THE HARBOUR MASTER'S OFFICE,
 JANUARY 30TH.
 Douglas, str., for East Coast.
 Diamond, for Whampoa.
 Formosa, str., for Manila.
 Rapid, for Bangkok.
 Madagascar, str., for Bangkok.
 Fi-yung, for Whampoa.

Passengers.

ARRIVED.
 Per Amoy, str., for Shanghai:—
 40 Chinese.
 Per Rajah, str., for Swatow:—
 12 Chinese.
 Per Tessa, str., from East Coast:—
 36 Chinese.
 Per Yung-ching, str., from Shanghai:—
 120 Chinese.
 DEPARTED.
 Per Douglas, str., for East Coast:—
 Per Swatow—Capt. Ramsey. Per Amoy.—Mr. Battles, for Foochow.—Mr. and Mrs. Brockout, Mr. and Mrs. Manger, Messrs. Nicholson and C. D. Wood, and 109 Chinese.
 Per Formosa, str., for Manila:—
 6 Chinese.
 Per Madagascar, str., for Bangkok:—
 13 Chinese.
 TO DEPART.
 Per Rapid, for Bangkok:—
 20 Chinese.

Reports.

The French brig *Valeureux* reports left Keelung on 28th January, and had bad moderate monsoon and fine weather throughout. Of two vessels reported, the steamship *Chin-kiang*, bound North. On the morning of the 29th passed two steamers, bound North, names unknown.

The British steamship *Amoy* reports left Shanghai on 27th January, had fair monsoon and moderate weather throughout. Of two vessels reported, the steamship *Chin-kiang*, bound North. On the morning of the 29th passed two steamers, bound North, names unknown.

The British steamship *Yung-ching* reports left Shanghai on 28th January, and had light variable winds and fine weather throughout. Arrived in Hongkong at 7.30 p.m. on the 30th instant.

The British steamship *Amoy* reports left Shanghai on 27th January, had fair monsoon and moderate weather throughout. Of two vessels reported, the steamship *Chin-kiang*, bound North. On the morning of the 29th passed two steamers, bound North, names unknown.

The British steamship *Rajah* reports left Swatow 29th January. Had light monsoon and fine weather. Passed about seven miles to the West of Poole, and then turned to the South, where the monsoon ends, the mists lying level with the water. Steamed up to her to see if the iron-war-hat had found her deserted. In Swatow, the German corvette *Ariadne*, and the Chinese gun-boat *Amoy*, Chinese steamer *Gloomy*, and the British steamer *Gloomy*.

Vessels that have arrived in Europe from Ports in China, Japan and India.

(For latest news, see *Advertiser*)

Passes. From. Date of arrival.
 Forwarded—Foochow. Dec. 18.
 Faith. Whampoa. Dec. 16.

Vessels expected at Hongkong.

(Corrected date.)

Vessel. Name. From. Date.

Cleopatra. Panath. April 8.

Castor. Falmouth. June 29.

Brama. New York. July 10.

Bonaparte. London. July 16.

India. Liverpool. Sept. 1.

Indus. Singapore. Sept. 14.

Hansa. Cardiff. Sept. 15.

Boula. Cardiff. Sept. 15.

Varna. Hamburg. Sept. 26.

Life Brigade (a). Shields. Oct. 7.

Makao. London. Oct. 7.

Augusta. Frobisher. Oct. 10.

Green Jacker. Panath. Oct. 23.

McNair. Newhaven. Oct. 24.

Ostria. Shields. Oct. 31.

Eleanor. London. Nov. 1.

Papa. Haveng. Nov. 1.

Admiral. Teignmouth. Nov. 8.

Admiral. Dorsetshire. Nov. 8.

Dorothy. Cardiff. Nov. 11.

Orca. London. Nov. 13.

Sophia. London. Nov. 13.

Panama. Cardiff. Nov. 13.

Ceylon. London. Nov. 13.

Hibernia. Glasgow. Nov. 21.

Villa France. Liverpool. Nov. 23.

Juno. London. Nov. 23.

Albatross. Cardiff. Dec. 1.

Min (a). London. Dec. 1.

S. of Virginia (s). London. Dec. 7.

Harwich. Swanes. Dec. 7.

Hebe (s). Liverpool. Dec. 9.

Barled (s). London. Dec. 11.

George. Liverpool. Dec. 12.

Livingstone. Cardiff. Dec. 12.

Osborn. Swanes. Dec. 14.

Sophie. Antwerp. Dec. 14.

Auction Sales to-day.

None.

TOWING.

THE Steam-Tug *LITTLE ORPHAN* is available for TOWING at Reasonable Rates. Apply on *Advertiser*. BOSTON JACK & CO.

Anchorage of *Puddar's Wharf*.

82 Hongkong, 13th January, 1875.

Banks.

THE CHEQUE BANK, LIMITED.

THE CHARTERED MERCANTILE BANK OF INDIA, LONDON, AND CHINA supplies CHEQUE BOOKS of the CHEQUE BANK, LIMITED, on payment of the necessary amount.

By Order,

S. J. NICOLLS,
 Secretary.

148, Hongkong, 22nd January, 1875.

Notices of Firms.

NOTICE.

WE the Undersigned, have Established ourselves at this Port as MERCHANTS and COMMISSION AGENTS, under the style and Firm of JOHN GORDON TALBOT & CO., and W. GUNNINGHAM JOHNSTON.

3m 1 Amoy, 1st January, 1875.

NOTICE.

M. R. HENRY LISTON DALRYMPLE & CO., and Mr. JOHN GORDON TALBOT & CO. have this day been admitted Partners in our Firm.

Mr. GEORGE HALS is authorised to sign our Firm by prouration, at Poole.

W. GUNNINGHAM JOHNSTON & CO.

3m 1 Hongkong, 1st January, 1875.

NOTICE.

HONGKONG & SHANGHAI BANKING CORPORATION.

PAID-UP CAPITAL.....\$5,000,000 of Dollars.

RESERVE FUND.....\$75,000 of Dollars.

Capital of Directors:

Chairman—W. H. FOENELL, Esq.

Deputy Chairman—AD. ANDRE, Esq.

E. R. Phillips, Esq.

J. F. Conder, Esq.

F. P. Smith, Esq.

Chief Manager—James Greig, Esq.

Manager.

Shanghai—Even Cameron, Esq.

London Bankers—London and County Bank.

1m 3 Hongkong, 1st January, 1875.

NOTICE.

HONGKONG.

INTEREST ALLOWED.

On Current Deposit Accounts at the rate of 1 per cent. per annum on the daily balance.

On Fixed Deposits:

For 3 months' 2 per cent. per annum;

6 " " "

12 " " "

Local Bills DISCOUNTED.

Credits granted on approved Securities, and every description of Banking and Exchange business.

Drafts granted on London, and the chief commercial places in Europe, India, Australia, America, China and Japan.

JAMES GREIG, Chief Manager.

Office of the Corporation.

No. 1, Queen's Road East,

Hongkong, 1st January, 1875.

NOTICE.

TO LET.

With Premium of Possession.

THE Premises situated on I-

land No. 15, Graham Street, (at present occupied by Messrs. E. SCHILLER & CO.) consisting of DWELLING HOUSE, OFFICE, and Four GODOWNS.

Apply to T. G. LINSTEAD.

98 Hongkong, 16th January, 1875.

NOTICE.

TO LET.

THE Premises known as "THE WOOD-

LANDS," newly painted and in Good Order.

Apply to REMEDIOS & CO.

1m 131 Hongkong, 22nd January, 1875.

NOTICE.

TO LET.

THE whole, or part, of the Residence known as "THE HERMITAGE."

Apply to T. ALGAR,

9, Holland Road.

1m 377 Hongkong, 23rd January, 1875.

NOTICE.

TO LET.

THE Premises at present occupied by Queen's Road.

Apply to G. PALCONER.

1m 1070 Hongkong, 7th January, 1875.

NOTICE.

TO LET.

With Immediate Possession.

THE DESIRABLE FAMILY RESIDENCE,

Bonham Road West, lately occupied by N. J. EDE, Esq., containing 10 Rooms, Bath-rooms, Out-houses, and Stabling, &c.

Apply to THOMAS GREEN,

P. & O. S. N. Co.'s Office,

1m 203 Hongkong, 7th December, 1874.

NOTICE.

TO LET.

For the above Premises, are prepared to grant Policies against FIRE and TO LET.

NOW READY:

THE CHRONICLE AND DIRECTORY
FOR 1875.THIS Work, in the THIRTEENTH
year of its existence, is
NOW READY FOR SALE.It has been compiled and printed at the
Daily Press Office, as usual, from the best
and most authentic sources, and no pains
have been spared to make the work's
contents in all respects.In addition to the usual varied and
voluminous information, the value of the
"CHRONICLE AND DIRECTORY FOR 1875"
has been further augmented by a

CHROMOLITHOGRAPH

OF

PLAN OF VICTORIA, HONGKONG
THE
FOREIGN SETTLEMENTS OF
SHANGHAI.A Chromo-Lithograph Plan of the
NEW CODE OF SIGNALS IN USE AT
THE PEAK:

also of

THE VARIOUS HOUSE FLAGS
(Designed expressly for the Work);
MAPS OF HONGKONG, JAPAN,THE
SILK WORM DISTRICTS,
THE
ISLAND OF FORMOSA,
AND
THE COAST OF CHINA;

ALSO THE

NEW CODE OF CIVIL PROCEDURE—
HONGKONG;

Besides other local information and statistics corrected to date of publication, tending to make this Work in every way suitable for Public, Mercantile, and General Offices.

The Directory is published in two Forms, Complete at \$5; or with the Lists of Residents, Port Directors, Maps, &c., at \$3.

Orders for Copies may be sent to the Daily Press Office, or to the following Agents:—

Macao..... Messrs. J. P. DA SILVA & Co.
Seoul..... QUELCH and CAMBELL
Amoy..... WILSON, NICHOLLS & Co.
Formosa..... WILSON, NICHOLLS & Co.
Fussoor..... HEDGES & Co.
Ningpo..... KELLY & Co., Shanghai.
Shanghai..... HALL & HOLTZ, Kelly &
Hawas (and).... HALL & HOLTZ and KELLY
River Ports..... & Co., Shanghai.
Chefoo and..... HALL & HOLTZ and KELLY
Nanking (and).... & Co., Shanghai.
Tsin-tsin (and).... HALL & HOLTZ and KELLY
Peking..... & Co., Shanghai.Nagasaki..... THE C. & J. TRADING Co.
Hirogo, Osaka..... THE C. & J. TRADING Co.
Yokohama..... THE C. & J. TRADING Co.
"..... Mr. C. D. MOSS, Japan Gazette
Office.Mactan..... MESSRS. J. DE LOVAGA & Co.
Singapore..... Straits Times Office.
London..... Mr. P. ALEXANDER'S Lane.
"..... Messrs. S. M. PATRICK & Co.,
37, Park Row.

Hongkong, 2nd January, 1875.

NOW READY.—

BOUND VOLUMES of the China Overland Trade Report for the Year 1874. Price Ten Dollars.

Apply at the Daily Press Office.

Hongkong, 1st February, 1875.

NOTICE.

of her father, Monsieur J. C. Williamson, the wife of HENRY BEVERIDGE of a daughter. [174]

The Daily Press

HONGKONG, FEBRUARY 1st, 1875.

Thousands of Chinaman flock yearly to the

United States of America, spite of the sorry

reception they meet from the citizens of the

Great Republic. They go there and prosper,

and return to the old country with a pile of

dollars big enough to establish them in busi-

ness or to enable them to enjoy repose for

the remainder of their lives, while fresh

swarms hasten to take their place. Mean-

while the Americans' cry is, "Still they

come," and it is uttered with just a little

apprehension lest the ever-increasing num-

ber of Celestial emigrants should become so great

as to enable them to exercise a power in the

legislature. One after another the American

papers have taken up the question of the ad-

missibility of discouraging this immigration,

and it has been shown that, beyond question,

there is a great prejudice existing against the

Chinaman among several sections of the

mixed populations of the Western States.

Iroquois and negroes are especially opposed

to him, since he is a most formidable com-

petitor with them in the labour market. He

will accomplish for lower remuneration, and

with greater expedition, work over which,

before their advent, the black man and the

son of Erin had an exclusive monopoly. At

first the Chinese did not tarry long, nor did

they arrive in great numbers. When, how-

ever, they discovered that California was in-

deed a real El Dorado, they began to pour

it in shoals, until now they form a not-able

element in the population of that and adjoin-

ing states. But as they returned to

China pretty frequently, and sent regularly

home the bodies of the departed, the Ameri-

cans were not inclined to look upon them as

permanent settlers; they regarded them more as unwelcome though useful visitors.

Time has undervenienced them, however, and

they are beginning to find that John

Culmann knows when he is well off,

and intends to remain.

Chinese dwellings, joss-houses, theatres, and

gambling dens are numerous in San Francisco, and have sprung up in many other cities and villages.

The New York Times, writing on this sub-

ject says:—"He has come to stay. There

is no longer any possibility of doubt as to his

intention. An Sir is permanent."

The yellow son of the Celestial Empire is

getting a firm grip on civilization; he be-

gins to feel the independence of his position;

he no longer cringes." As a proof of the

foregoing remarks, the Times proceeds to

example the aptitude the Chinaman has

hately developed in learning the highway-

man's profession. "It appears that a band of

Chinese have recently robbed a Caucasian

inhabitant of a large sum of money. This

outrage has, to all appearance, caused a great

sensation, much greater than if a tribe of

Comanche braves had sacked a village and

carried off the scalps of its inhabitants.

Doubtless the alarm is exaggerated, and the

more so because the Chinese have hitherto

proved an exceedingly tractable and easily

governed race. It is evidently something

fresh in America to see the Oriental aggressive and violent where he has hitherto been cringing and submissive, and our cousins are no little astonished at this unexpected phase in the character of the Chinaman. But it need not excite surprise nor inspire alarm. Human nature is much the same in every part of the globe. Every race is compounded of good and evil. There will be criminals in every society, no matter how peaceful in the conglomeration. It is neither fair nor reasonable to expect an absence of crime or lawlessness among the Chinese any more than in another nationality. Money is to them a very strong temptation, and their notions of honesty are not more strict than those of other people, and in some matters are very lax indeed.

The New York Times is probably not far wrong in saying that the Chinaman "is not likely to be much longer content with merely dwelling on the outskirts of our civilization, but proposes to enter fully into it." That is just what, in all likelihood, he intends to do.

He is different, being when released from the pressure of the official squeeze and the thralldom of mass-grown customs. He then quickly garnishes his vigorous and enterprise, and becomes the keen and sagacious dealer

and speculator. It is perhaps more because "he is bold and energetic in mining camps and in cities," and "crowds the white man aside now and then" than from any particular vice or troublesome characteristic that the great antipathy to him on the part of American citizens proceeds. They are undoubtedly jealous of the growing numbers and influence of the Chinese, fearful lest the great human giant whom they emanate should send such vast contingents that in days to come a war of races may eventuate. But there is little reason for any such fear; Caucasian power and influence are far too firmly rooted, and are ever likely to remain so, on the continent. As for the expected future demand on the part of the Chinese that Corvus shall be daily read in the public schools, it will be a long time before they can be brought to accept such a condition.

The contractor said the defendants are employed by a contractor engaged by Mr. Wilson to repair the galvanized roof. He observed the defendants loitering about as if watching for opportunity for something. He went upstairs to the veranda and called out to them, "What are you doing?" They replied, "We are waiting for the arrival of the chief engineer." The defendant said they had no right to take anything from the premises without permission.

The contractor said they were instructed by the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said, "The bolt could be on the windows—had some of the bolts required no washers." The fact of their concealing them proved the theft. The contractor might have a contract to repair, but he had no right to take away the company's property. The glass, which broken, was worth \$1 per pound. Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair the roof and sent the defendants to bring the bolts home to fit washers on. He told them also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The defendants were then discharged.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take away, and they had no right to take them away. He accounted for the fact that they came into custody, as they had no right to take things from premises under his care without his permission.

The contractor said he was engaged to repair

the roof and sent the defendants to bring the

bolts home to fit washers on. He told them

also to bring the broken glass away, as Mr. Wilson had ordered him to clear everything away and that the glass was in repair.

The contractor said they were instructed by

the contractor to bring home the glass and also the bolts to place window frames.

Mr. Wilson said he gave no instructions to the boys to take

THE UNITED STATES AND THE SANDWICH ISLANDS.

The Queen, who has felt the deepest sympathy for the sufferers by the wreck of the "La Plata," has directed inquiries to be made after the widow of Captain Dudden, the commander of the vessel. Under present circumstances it is impossible to communicate this information to her Majesty's sympathy to Mrs. Dudden. She was married to Captain Dudden about two years ago, and is said to be confined. The news of the loss of the ship and the death of her husband has hitherto been withheld from her, and she will not be told until after her recovery. She will at the same time be informed of the admiration her Majesty feels for the courage displayed by her late husband. The owners and charterers of the "La Plata" have expressed their intention to provide for the support of Mrs. Dudden, should such assistance be necessary.

GREAT STORM AT MONTEVIDEO.

The following account is taken from the *Buenos Ayres Standard* of the 14th November:—"The oldest inhabitants of Montevideo hardly recall any storm of greater violence than that of Tuesday, the 3rd inst., which did much damage on land, and which the injury is estimated at \$12,000 sterling. The south side of the city, being exposed to the full fury of the Atlantic, suffered most. Warehouses were washed away, ramparts and batteries destroyed, steamers sunk, warehouses broken open by the waves, wall-walks a prey, vessels driven ashore, and parts of the city much injured if not by an earthquake. The breakwater between the Bahia and the port of Peru. The insurance leaders were convened to the Peruvian coast in the Tafamé, a small steamer of 134 tons register, lying the English flag. She left Callao in August last, with 1,000 packages consisting of warlike stores, Gating gunnies, ammunition, uniforms, and other material. Don Nicolas de Pierola is the leader of the opposition. The Peruvians are now aware of the danger, and had in his possession an affidavit of the Tafamé's cargo before she arrived. She was looked out for and captured by the Peruvians near Huancayo in the Bay of Bayobas; but not before Pierola, his followers, and a large part of the Tafamé's cargo had been landed. Pierola had no cargo on the way, and proceeded with his crew to Callao, a city very far away in the interior. When he had issued his proclamation, and it was stated, received reinforcements, it was reported that he proposed proceeding to Sorata, an almost impregnable fortress in the mountains, about twenty miles distant, where he would establish his base of operations. In the meantime the Peruvian government did not dare to attack him, and the waves dashed their spray 200 yards over the houses, and beating so terribly against the rocky wall that it was feared the city gaworks would be washed away or blown up. The dock piers were kept working all night to prevent disaster. The breakwater of Santa Theresa was dashed to pieces, and the pier at the foot of the hill collapsed, and all the furniture, doors, kitchen, &c., being washed away by the breakers. Adjoining the bathes was a conventillo inhabited by workmen's families; the foundations were washed away, and the inmates escaped in their nightclothes. A fishing boat was washed up Callao Canarias, and then dashed to pieces. The factory of Lascunes and Olave was inundated and washed away, at the foot of Callao, with all its machinery and tools in the shop. The great wall of the factory fell, and the coast is strown with broken boilers, machinery, barrels, &c. Next door to the British Hospital the waves broke in and inundated a house, and the part of Callao Guan was partially destroyed. Such was the wreck of boats, wharves, and warehouses at this point of the coast that the lower part of Callao was entirely submerged, and ships, boats, &c., plants, &c., Son's establishment is under water. The Governmental rampart and wharves are destroyed, as well as the new batte, the Alvaro warehouse, and 25 breakwaters. Fort San José battery is washed away, as well as the Rompe Olaas landing-pier. Wilson's wharf is a wreck, as well as that of the British, British, and the Customhouse. The customhouse of Callao, which was far away from the passenger stairs and part of the wharf, while the Custom-house wall is cracked over. Capitanía office. The gateway of Callao Solis has given way, and is in a ruined state. The troops of the Customs guards on the Caparro and Herrera wharves were swept away along with the passenger stairs, and are now floating in the water. The entire quay of the Callao, which was far away from the roots. All along the Bowditch the sea-wall was destroyed; the barracks of Irigoyen, Garci, La Prada, &c., are utterly destroyed. The great Plaza-breakwater near the Azuadas has been broken in various places, although constructed with such solidity as apparently to last for ages. In a word, the whole coast has been laid bare to the waves, and the entire town of Callao, which was far away from the roots. There are scenes of wreck and ruin never before witnessed. Fortunately the loss of life seems to be nowise commensurate. Up to the present only one corps has been picked up, but it is to be feared other victims will be found later on. It is surprising that no accident has occurred, as there has not been attended with serious loss of life."

CHRISTIAN COMMUNISM IN ENGLAND' We (Pall Mall Gazette) have received the following particulars from a Hampshire correspondent relative to the Community of Shipton, which originated from their home base here this week:—

At a great distance in Hampshire from the spot where Robert Owen made his celebrated experiment in Socialism and failed the latest attempt of the kind in English seems in a fair way towards collapse. In January of 1873 less than twenty persons coming from London, where they had been known as Giraffites, had established a community, and their "mother" Suffolk peasant girl, who had received no learning save what she had taught by the Spirit of God,—purchased an estate of thirty-four acres on the borders of the New Forest. This was mainly accomplished by the means of Miss Wood, a lady of wealth and position among them, who gave up everything—*all* of them had to do with the community—*all* common property. Their objects were to settle down here, and, separating themselves from the world, to accept a life of sacrifice, and live in prayer and in good works, buying whatever they might find necessary for their daily wants, but selling nothing of the produce of their estate, their intention being to raise only such as they might themselves consume. Among the number of the community, there were at the time in question some of the old leaders and wives with their children. A husband and wife did not live together; and, said another of the community to the writer—*man* with a family before he joined—*my wife and children are no more to me than they are to another, or than another's to me; we treat all alike, as brothers and sisters.* In short, the community, though not strict Communists, the "mother" is among them, serving by the love of love; all others are "brother" and "sister." Some of their doctrines already appear to have been carried to far in this practical world, as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister." Some of their doctrines already appear to have been carried to far in this practical world, as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others are "brother" and "sister."

Some of their doctrines already appear to have been carried to far in this practical world,

as the community is now increased to upwards of 140, of whom 80 are the wives and children of deceased. Those having joined the community either from the outside or from within, mean by giving up of their "temporal possessions" that the "mother" is among them, serving by the love of love; all others

Extracts.

THE OLD WIFE.

An old wife sat by the fire-side,
Swaying thoughtfully to and fro.
In an ancient chair where croaky joints
While doves by her side on the kitchen floor,
Stood a basket of crooked balls—a score.
Her good man dozed o'er the intent now,
Till the fire of his pipe went out;
Unheeded, the kitten with clinking paws
Rolled and tangled the balls about.
Still sat the wife in her ancient chair,
Swaying to and fro in the fire-light glare.
But the old dame's last drop came
In her eye at last, and—

And down her cheek in a furrow crept,
Like a single drop of dew.

And often caused this silent strain,
Till a good man noticed the dimmed eye beam.

And he marvelled that the cheerful light
Of the eye had worn green,

But he marvelling, more than the tangled balls,
Said in his heart, "What's this?"

"I have shamed thy joys since our marriage vow,
Conceal'd not from thy sonnow now?"

Then she spoke of the time when the basket there
Was filled to its very brim;

And now there remained of that goodly pile
But a single pair for him.

The other things were sent to my—

"There's but one pair of stockings to make night—

I cannot but think of this poor soul;

Whose stockings were sent to my—

In the basket, each inviting its turn,

Now wonder'd so far away;

How these sprightly steps to a mother dear

From morning till night would gladden her ear.

TENNYSONIAN BRADINGS.

A fair reader, who, by withholding her address, leaves me no option but to give my reply in "Table Talk," asks for some particulars of the old reading and the new of the lines from Tennyson's "Sea Dreams," to which I have made reference once or twice. The old reading—

It is not true that second thoughts are best,
But first, and third, which are a rarer first—
appeared in *Macmillan's Magazine* on the first publication of the poem. The new reading—

It is not true that second thoughts are best,
Not first, and third, which are a rarer first—
was first given in the "Enoch Arden" volume, and is confirmed in the Cabinet Edition.

My correspondent asks also to whom Tennyson refers in the twenty-second verse of his "Dream of Fair Women," and also to whom he alludes in the twenty-sixth and twenty-seventh verses of the same poem. I handed over the question to a poetic friend, on whose responsibility I am to say that the first lady—

A daughter of the gods—
is Helen of Troy, child of Zeus and Leda, said some of Zeus and Nemesis say others. The second lady is generally thought to be (Phone, wife of Paris)—

My youth, she said, was blighted with a curse;

The other, the golden eye-light—

There's but one pair of stockings to make night—

I cannot but think of this poor soul;

Whose stockings were sent to my—

In the basket, each inviting its turn,

Now wonder'd so far away;

How these sprightly steps to a mother dear

From morning till night would gladden her ear.

THE LITTLE WAYS OF MEN.

Wordsworth, in a beautiful passage of the "Preface," has used this as a figure for the feeling struck in us by the quiet by-streets of London after the uproar of the great thoroughfares; and the comparison may be turned the other way with as good effect:—

"Milestone, the road continues, till at length,

And over the mountains bold,

Went the river and darkening caves

Then our first home, marking our cottage door,

And I saw that the shadows were only faint,

"Another went forth on the foaming wave,

And diminished the basket store;

But his feet grew cold in the ocean drear—

And this took in its emptiness seemed to me

To grow still, and yet the moon of the sea;

The others we forth toward the setting sun,

To lead them a homely light,

And fairy fingers have taken that share

Moved by the fireside bright.

Other baskets their stockings fill,

But mine, O mine, am I still!"

"Another—the dearest, the fairest, the best—

By the angels was taken away,

In the land of continual dry;

So come we more at the dimmed eye-sight,

Whom I mind this one pair of stockings to-night."

THE RIVER OF LIFE.

After St. Nazier the river became even more picturesque as it proceeded. Rushing swiftly and merrily between willowy islets it carried the traveller along with very little consideration for his private tastes and preferences. The only possible exercise of choice was at the moment of selecting the channel; after that, retreat was simply out of the question, and all that could be done was to keep as clear of accident as might be. A river voyage has been compared over and over again to the course of human life, and no wonder, for the simile holds good in the minutest details, especially in such a voyage as this. How very important, for example, at the same time, how very difficult, it is to choose the right channel, when several before you of which you are equally ignorant! If you have made a mistake, if you have chosen the wrong profession or the wrong wife, then there is nothing for it but to try to get along as safely and creditably as you can, and avoid an upset if possible. If the mistake has been made it cannot be unmade, but skill and courage may still often save a man from its most disagreeable consequences. There are lives which must be

broadened with the ordinances of your packet, which shows the safest way everywhere; but these existences lost in interest what they gain in safety; and the most interesting life to live, like the best river to travel, is one in which the course is not known in detail beforehand, but constantly calls for the exercise of skill and judgment, and is even to some degree affected also by pure hazard.—"The Unknown River," by F. S. Hartmann.

ADVENTURE ON A FRENCH TROUT STREAM.

I was in a deep glen, and only the tops of the highest trees were lit up by the sun. Opposite me was a cliff of broken slate, nearly covered with mosses of oak, and as I sat down some of the broken slate rattled and fell down, but I took no notice at all. I found a fly in my father's book, a very small one, which was marked "blue dun." I put that on, and threw over the heads of these mysterious fish; the very first ones took, and when I had on the grass I found that she was a fish! And never seen before—a Thymallus, a grayling. I had read that these fish smell like violets, and I knelt down to smell him at once. There was another rattle in the crags on the other side of the stream, but I was so enchanted with my grayling that I took no notice. I caught six or seven of these most beautiful salmonines, and then I heard the plunge of a great trout in the pool below me. I changed my fly at once, and approached him with my old red palmer, determining that one or other of us should be master or man, and that I was not going to be the man if I could help it. Again the slate on the other side of the stream broke and fell, and—looking up more carefully, I saw a large brown dog hidden among the ferns. I thought that it must be one of the charcoal-lurners' dogs, and I cried to him: "You go home, sir, you will catch it" (you will have punished in French); but he did not go, and I did not care, because I wanted a trout. My trout rose like a gentleman, but he was too strong for me. He broke my line and went in under an alder stump. I could see my line on the weeds, and I was determined to have that and, if possible, my trout. I stripped myself naked and went in, and as I did so, the brown dog of the other side set up a terrible howling. I never had as yet heard such a noise. It was like "Lump, Lump, Lump, Lump!" My attention, however, was fixed on my tackle and my trout. I followed my line until I got hold of my trout and threw him, a noble two-pounder, out on the grass. Then I knelt down, naked as I was, to look at him. Suddenly as the attack on La Chappelle, a pistol-shot went over my head, followed by a howl from the other side of the stream. I started up, all bare as I was, with my hands in the gathering gloom, one of whom was waving an American or English revolver with his handkerchief. We French are quicker than you English. I apologised at once. "You were not shooting at me, monsieur?" I said, and I apologise for being naked. I am a gentleman, though in my present state of costume it would be impossible to see whether I was or not." "I did not fire on you, my boy," said one, in what I thought the Alsatian accent; "I fired at that wolf opposite. The beast was watching you, and without your clothes you would have been a dead boy in three minutes. Are you man, or az you wahr-wolf?" I am very much obliged to you, sir." I said, drying rapidly. "I thought that it was a sheep-dog. Will you accept the trout from me?" "Pottasenard," said the other, laughing, "we must not take his trout; we must push for Loupang." He spoke in a odd kind of German, which I thought was Alsatian—"A Story of Sedan," by Henry Kingsley.

WESTMINSTER ABBEY AND HALL.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed? Herodotus, the story of Pegasus at the plough, and the like, were the incidents of the old story of Pegasus at the plough, and the climax was as could easily have been foreseen, that, on the 7th of January, 1851, he was tried by a general court-martial "for various neglects of duty and disobedience of orders," which he could but plead guilty, and in the grandiloquent style of the academy officials, was, on the subsequent 6th of March, dismissed the service of the United States! Better for him, poor fellow, and better for the credit of his countrymen, if he had then and there accepted the fiat of the academy officials as that of his nation, and sought on some foreign shore the hospitality denied him by his own countrymen.—"Memoir to Messrs. Black's issue of the Works of Edgar Allan Poe."

WESTMINSTER ABBEY AND HALL.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

Herodotus, the story of Pegasus at the plough, and the like, were the incidents of the old story of Pegasus at the plough, and the climax was as could easily have been foreseen, that, on the 7th of January, 1851, he was tried by a general court-martial "for various neglects of duty and disobedience of orders," which he could but plead guilty, and in the grandiloquent style of the academy officials, was, on the subsequent 6th of March, dismissed the service of the United States! Better for him, poor fellow, and better for the credit of his countrymen, if he had then and there accepted the fiat of the academy officials as that of his nation, and sought on some foreign shore the hospitality denied him by his own countrymen.—"Memoir to Messrs. Black's issue of the Works of Edgar Allan Poe."

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for the Abbey or Minster of the West in the midst of Westminster Island, down to the present day Westminster has been spot where the pilgrim to historic shrines loves to linger." Need I remind my readers that Edward the Confessor built the Abbey, or that William the Conqueror was buried within its walls, in the ceremony ending in tumult and bloodshed?

ADVENTURE ON A FRENCH TROUT STREAM.

"From the night on which," according to the ancient legend, "St. Peter came over the Thames from Lambeth in the fisherman's boat and chose a site for